



# A CROSS-CULTURAL MEDITERRANEAN

## A STUDIA MEDITERRANEA CONFERENCE

THE FACULTY OF HUMANITIES AND SOCIAL SCIENCES  
UNIVERSITY OF SPLIT, SEPTEMBER 15-16, 2023

### Sept 15, Room P23

9:00-10:00 Welcome and Keynote  
Joško Božanić, *Glossary of Gajeta Fakuša Fishing Boat from Komiza (Island of Vis, Croatia) in the Context of Mediterranean Maritime Nomenclature*

10:30-12:00  
Ruqayyah Mohamed Rushdy Shiba AL-Tamawi, *Cleopatra: Mediterranean Queen*  
Katarina Dalmatin, *Deconstruction of Adriatic Semi-Orientalism and Balkanism in Italian Autobiographical Prose and Late 20th Century Essayistics*  
Antonis Danos, *The Mediterranean as a "Space" of (In)hospitality, in Two Literary Works by Lawrence Durrell and Albert Camus*

12:30-13:30  
Jelena Čelebić, *Mediterranean Maritime Cultural Landscapes in the Absorption of New Meanings*  
Sweta Singh and Vipin Solanki, *Voyages of the Mediterranean Traders Across the Indian Ocean: Formation of Mixed Jewish Identities Along the Malabar Coast*

14:30-16:00  
Suja Sawaf, *Towards a Mediterranean Novel: Home, Exile, and Language in Walid Nabhan's Exodus of the Storks*  
Courtney Watson, *Somewhere, Beyond the Sea: The Mediterranean and American Literature*  
Brian Wilentz, *Patriocenois as a Literary Strategy: Ancient Mediterranean Medical Schools in Novels by Youssef Ziedan and Esther Emran*

16:30-17:15  
Richard Osei Bonsu, *Staying Awake - Vulnerable and Voiceless in the "Dreamland of Greener Pastures"*  
Poster Tour

### Sep.16, Room P23

10:00-11:00  
Victoria Vesić, *The Mediterranean Context of Ranko Marinković's Novella Collection Hanz: (1953): The Mediterranean Utopia and the Cyclicity of Violent History*  
- A Fractal Reading  
Mourad El Fahí, *A Mediterranean Mosaic: Embracing Planetary in Mediterranean Literatures*

11:30-13:00  
Vesna Lalošević and Kriština Džin, *Traces of Mediterranean Circulations in Ancient Istria*  
Achraf Guennouni Idriiss, *Mediterranean Entanglements: Islamicate Diplomatic and Intellectual Ventures in Early Modern Europe*  
Ivana Dizdžar and Josip Miletić, *Small Dalmatian Places in the Chronicles of Mijenko Smoje and Ivan Raos*

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# A Cross-Cultural Mediterranean: The 2023 Studia Mediterranea Conference

A Cross-Cultural Mediterranean: The 2023 Studia Mediterranea Conference, is held in-person on September 15-16, 2023, at the Faculty of Humanities and Social Sciences, University of Split, Croatia. This interdisciplinary conference is held by the Studia Mediterranea Centre, along with support from the Centre for Cross-Cultural and Korean Studies. The conference aims to explore the cultural, historical, and artistic connections and exchanges across the Mediterranean region and their connection with the world beyond.

The Mediterranean has been a hub of cultural exchange for centuries, connecting people from diverse backgrounds through trade, migration, and conflict. This conference seeks to examine the ways in which these interactions have shaped the Mediterranean region, from the ancient world to the present day.

We feature papers from scholars in all humanities disciplines, including but not limited to history, literature, art history, archeology, philosophy, and cultural studies. Topics of interest include:

- The role of the Mediterranean in shaping the cultural identities of societies around its shores
- The impact of cross-cultural exchanges on art, literature, and other forms of cultural production
- The significance of migration and diaspora in shaping the cultural landscape of the Mediterranean region
- The relationship between religion and culture in Mediterranean societies
- The influence of colonialism and imperialism on the Mediterranean world

We include speakers that draw on important theories and concepts from the humanities, such as postcolonial theory, feminism, cultural studies, and globalization studies, among others, with a special interest in supporting diverse contributions.

The conference is held at the Faculty of Humanities and Social Sciences, University of Split, Croatia.

Address: Poljička cesta 35, 21000 Split, Croatia

The conference presentations will take place in room P23 (basement level).

The room P8 (ground floor) is also reserved for the conference. It is meant as a space for participants to "get away from it all," to please refrain from loud conversation or phone use.

**A CROSS-CULTURAL MEDITERRANEAN: THE FIRST STUDIA MEDITERRANEA CONFERENCE, 2023**  
 SEPT 15-16, 2023 – FACULTY OF HUMANITIES AND SOCIAL SCIENCES,  
 UNIVERSITY OF SPLIT, CROATIA

**Sep.15** Room P23

<b>8:00-9:00</b>	Registration			
<b>9:00-10:00</b>	Welcome and Keynote	Joško Božanić	UNESCO Geopark Vis Archipelago, Komiža. Professor Emeritus of the Faculty of Humanities and Social Sciences, University of Split	Glossary of Gajeta Falkusa fishing boat from Komiza (island of Vis, Croatia) in the context of Mediterranean maritime nomenclature
<b>10:00-10:30</b>	Coffee Break			
<b>10:30-12:00</b>	Session 1	Ruaa Mohamed Rushdy Shiba AL-Temawe	English Department of the Faculty of Arts, Assiut University, Upper Egypt	Cleopatra: Mediterranean Queen
		Katarina Dalmatin	Faculty of Humanities and Social Sciences, University of Split	Deconstruction of Adriatic Semi-Orientalism and Balkanism in Italian Autobiographical Prose and Late 20 <sup>th</sup> Century Essayistics
		Antonis Danos	Dept. of Fine Arts, Cyprus University of Technology	The Mediterranean as a “Space” of (In)hospitality, in Two Literary Works by Lawrence Durrell and Albert Camus
<b>12:00-12:30</b>	Coffee Break			
<b>12:30-13:30</b>	Session 2	Jelena Čelebić	Koç University	Mediterranean Maritime Cultural Landscapes in the Absorption of New Meanings
		Sweta Singh and Vipin Solanki	School of Humanities & Social Sciences, Sharda University, Noida, India	Voyages of the Mediterranean Traders Across the Indian Ocean: Formation of Mixed Jewish Identities Along the Malabar Coast
<b>13:30-14:30</b>	Lunch			
<b>14:30-16:00</b>	Session 3	Suja Sawafta	Assistant Professor and Director of Arabic Studies at the University of Miami	Towards a Mediterranean Novel: Home, Exile, & Language in Walid Nabhan's <i>Exodus of the Storks</i>

		Courtney Watson	Radford University	Somewhere, Beyond the Sea: The Mediterranean and American Literature
		Brian Willems	Faculty of Humanities and Social Sciences, University of Split	From Alexandria to Salerno: Ancient Mediterranean Medical Schools in Novels by Youssef Ziedan and Esther Emran
<b>16:00-16:30</b>	Coffee Break			
<b>16:30-17:15</b>	Session 4	Richard Osei Bonsu	OMANIAE – Organization for Migrant and Non Immigrant for African Education, Affiliate University: Center for Migration Studies, University of Ghana	Staying Awake - Vulnerable and Voiceless in the ‘Dreamland of Greener Pastures’
	Poster Tour			
<b>(Optional Conference Dinner)</b>		18:00	Pimpinella Restaurant, Spinčićeva ul. 2A, Split (about a 15-minute walk from the faculty, buses are also available)	

**Sep.16** Room P23

<b>9:30-10:00</b>	Registration			
<b>10:00-11:00</b>	Session 5	Victoria Vestić	Faculty of Humanities and Social Sciences, University of Split	The Mediterranean Context of Ranko Marinkovic's Novella Collection <i>Hands</i> (1953): The Mediterranean Utopia and the Cyclicity of Violent History – A Fractal Reading
		Mourad El Fahli	National School of Arts and Crafts of Rabat Mohammed V University/ Rabat: Morocco	A Mediterranean Mosaic: Embracing Planetarity in Mediterranean Literatures
<b>11:00-11:30</b>	Coffee Break			
<b>11:30-13:00</b>	Session 6	Vesna Lalošević and Kristina Džin	Croatian Society for the Study of Antique Mosaics Zagreb / Institute of Social Sciences "Ivo Pilar"	Traces of Mediterranean Circulations in Ancient Istria
		Achraf Guennouni Idrissi	Institute of English and American Studies at the University of Debrecen, Hungary	Mediterranean Entanglements: Islamicate Diplomatic and Intellectual Ventures in Early Modern Europe
		Ivana Didzar and Josip Miletić	Faculty of Humanities and Social Sciences, University of Split; University of Zadar	Small Dalmatian Places in the Chronicles of Miljenko Smoje and Ivan Raos
<b>13:00-14:00</b>	Lunch			
<b>Sep.17</b>				
<b>Optional Tour</b>				

## ABSTRACTS

### **Glossary of Gajeta Falkusa fishing boat from Komiza (island of Vis, Croatia) in the Context of Mediterranean Maritime Nomenclature**

Joško Božanić

UNESCO Geopark Vis Archipelago, Komiža. Professor Emeritus of the Faculty of Humanities and Social Sciences, University of Split

The *Gajeta falkuša* is a unique type of fishing boat preserved in the fishing tradition of Komiža on the island of Vis, from the middle of the 20th century. With that ship, the tradition of sardine fishing – *vojgama*, with gill nets, which the island of Vis inherited from ancient times, was preserved. The lexicon (the nomenclature of ships, shipbuilding, navigation and fishing) has been preserved with this ship along with the way of traditional fishing. The author begins his interpretation by analyzing the origin of the very name of the type of ship *Gajeta falkuša* (in Italian *gaeta falcata*), finding an explanation of the key name of this type of fishing boat in Virgil's epic *Aeneid* (for the name *gajeta*) and in the ancient Greek name originating from the Arabic language (*falkes*). The vast majority of words belonging to the nomenclature of *falkuše* come from the lexicon of the Mediterranean *lingua franca* idiom, which includes all the languages along the Mediterranean coasts. The author points out an interesting linguistic phenomenon that the Croatian standard language lacks maritime terminology, while the vernacular Chakavian language spoken along the Croatian coast, from the Pelješac peninsula to western Istria, and on the islands, is full of Mediterraneanisms. The focus of this paper is on the halieutic nomenclature of *gajeta falkuša*, which is also the universal nomenclature of ships, navigation and fishing in the Mediterranean, which this the work proves.

## **Cleopatra: Mediterranean Queen**

Ruaa Mohamed Rushdy AL-Temawe

The English Department of Faculty of Arts, Assiut University, Upper Egypt

Special reference is made to Ancient Egyptian, Greek, Roman and poems. The Mediterranean Sea is not an ordinary sea but is a meeting point between East and West. On its banks, there were three of the most ancient Eastern and Western Civilization, which were the ancient Egyptian Civilization, the Ancient Greek, and the Roman Civilizations. That is why the researcher describes Mediterranean Sea as a transfer Sea of Civilization. It transferred Civilization from its eastern bank to its western bank. Many studies proved that both of Greek and Roman civilizations were founded on the Ancient Egyptian Civilization. Queen Cleopatra was a wonderful mixture of these three Mediterranean Ancient Civilizations. This paper will depict how Mediterranean Sea affects in shaping the following points of Cleopatra's ontological entity:

- Her royal ambition
- Her womanhood
- Her motherhood
- Her passion for Nature

## Deconstruction of Adriatic Semi-Orientalism and Balkanism in Italian Autobiographical Prose and Late 20<sup>th</sup> Century Essayistics

Katarina Dalmatin

Faculty of Humanities and Social Sciences, University of Split

Adriatic semi-Orientalist discourse, as defined by the Croatian Italianist Nino Raspudić, is the dominant tradition of portraying Croats (and the eastern coast of the Adriatic as a whole) within Italian literature and non-fiction as Others in relation to their own "European" and "higher" civilisation. The methodological justification for the use of postcolonial criticism in the analysis of Croats in Italian literature and non-fiction is sought in the fact that Croatian-Italian relations have been perceived as those between a superior and a subordinate culture throughout history, and in certain historical periods even as a military and economic Italian domination over parts of today's Croatian territory. Balkanist discourse was created during and after the Balkan Wars; its distinctive feature is that Balkan is described as Other in relation to the rest of Europe. This discourse generated a series of negative stereotypes about the Balkans, and Raspudić associates his theory of postcolonialism with "Balkanism" only in the sense of a specific Western discourse about the Balkans as a metaphor for something aggressive, barbaric and semi-Oriental. This paper analyses the ways of deconstructing some dominant stereotypes of semi-Orientalist and Balkanist discourse in the autobiographical prose of Enzo Bettiza and Grytzko Mascioni at the end of the twentieth century. The deconstruction of certain Balkanist myths is studied in the context of Bettiza's analysis of the political causes of the war in Croatia and Bosnia and Herzegovina in *Exile*, while a shift from Adriatic semi-Orientalism is observed in different functions of depicting people from the Dalmatian hinterland, i.e. Vlachs, in *Exile* from those that motivated the depictions of Morlachs in the Italian semi-Orientalist tradition. In Mascioni's novel *Puck*, the distancing from the Adriatic semi-Orientalist discourse is manifested in his refusal to attribute Dalmatian cultural achievements exclusively to Venetian and Italian influences, as well as to the privileged position of Dubrovnik in the creation of Croatian and Dalmatian identity.



## The Mediterranean as a “Space” of (In)hospitality, in Two Literary Works by Lawrence Durrell and Albert Camus

Antonis Danos

Cyprus Institute of Technology

The latest shipwreck (on June 14, 2023) off the Greek coast, was one of the deadliest, alas not uncommon, of such events, whereby aspiring (“illegal”) immigrants, travelling in unsuitable boats, hoping to reach Europe for a better future, meet with tragic deaths in Mediterranean waters. The Mediterranean Sea has been turned into a border wall, against which the hopes and very lives of thousands of people crush. It is perhaps the most tragic manifestation of the transformation of the Sea, from a millennia-long “space” of communication, exchanges, transitions, encounters, crossings, and interactions (both peaceful and conflictual), into a “border”, that separates (prosperous European/Western) “us” from (impoverished, persecuted or conflict victims) “others”. This state of affairs has developed, and now culminated, over the recent centuries of north-western, colonial/imperialist hegemony. This divided (mostly, between its northern and southern sides) Mediterranean is a (post)colonial Mediterranean. In this hegemonic order, hospitality has become either an impossibility or, at best, a heavily regulated possibility. Engaging with Jacques Derrida’s notions of conditional vs. unconditional hospitality, the paper looks at two literary works unfolding in the colonial Mediterranean: Lawrence Durrell’s novel *Bitter Lemons* and Albert Camus’s short story “L’hôte”. The former exemplifies the impossibility of true (unconditional) hospitality, due to Durrell’s colonial/orientalist negotiation of not only the island of Cyprus but of the Mediterranean in general – a negotiation which is framed within the dividing lines of nation states and of colonial boundaries. The latter, in contrast, stands as a case of mutual offering (between the two protagonists) of unconditional hospitality, that owes much to Camus’s rejection of colonial and fascist constructions of the Mediterranean, proposing instead (and despite a certain degree of idealization and even essentializing of the Sea), a transcultural and transnational Mediterranean – looking into its pre-modern past as it is aspiring to a utopian future.

## **Mediterranean Maritime Cultural Landscapes in the Absorption of New Meanings**

Jelena Čelebić

Koç University

The influence of globalization on the maritime cultural landscape is not something that is often considered in archaeological terms. The term “modern maritime cultural landscape” started to be used in the last decade, but did not yet have much success when it comes to its application. It concerns a maritime cultural landscape still in process of formation and absorption of meanings. After the definition of maritime cultural landscape concept offered by Westerdahl in 1992, this concept had an uneven application in different regions. In the Mediterranean implementation was slower and sporadic. Considering this fact, I am trying for the first time to apply this concept in the area of the Bay of Kotor. The advantage of utilizing this lens is that it may offer a holistic view of the maritime cultural landscape and diachronic picture of the area. Globalization and the development of mass tourism that influenced building of resorts and infrastructures, are rapidly erasing the “authentic” landscape of the area. I am dealing in particular with three resorts of the area: Porto Novi (former military zone), Porto Montenegro (former shipyard), and Luštica Bay, a luxury complex situated in Trašte bay in which recently have been discovered remains of a pre-modern shipwreck. My aim was to study the transformation of these areas through the time, their archaeological importance, and their current impact on the society. The loss of authenticity of the maritime cultural landscape of the Bay of Kotor is leading to the formation of a generic Mediterranean landscape, formed artificially and quickly, erasing its previous forms. Local architectural elements are disappearing, due to the consumeristic way of living and needs of tourist industry. The main goal of this paper is to raise awareness of the public and through interdisciplinarity search for possible solutions.

## **Voyages of the Mediterranean Traders across the Indian Ocean: Formation of Mixed Jewish Identities along the Malabar Coast**

Sweta Singh and Vipin Solanki

School of Humanities and Social Sciences, Sharda University, Noida, India

During the eleventh century, merchants native to the Mediterranean region (what in contemporary times is known as Sicily, Tunisia, Morocco, Egypt etc) had major trading interests across the Malabar coast of India. During the period from 969 CE to 1250 CE., the whole Mediterranean was barely ruled by a single power. This period was relatively tolerant and free for trading activities where various mercantile groups from different parts of the Mediterranean were interacting comfortably. This period also saw large scale movement of Jewish merchants towards the South Western coast of India, what is today known as the Malabar coast in Kerala. The public and private correspondence during this time talk about conjugal and marital relationships between these Jewish merchants and local Malabari women. This paper argues that the Jewish settlement in Malabar was established by these merchants who came from Mediterranean for the purpose of trade; and during that time, got involved with the local women or 'slaves' or servants working for them. These matrimonial engagements led to the formation of a mixed Jewish identity termed as "Black Jews". However, the social evils of racial and class distinctions do not let people cherish that past. Rather some consider it to be a mark of shame. Thus, against the background of "pure" lineage, this mixed Jewish identity had been discriminated by the European Jews who came to Malabar 16th century onwards. This group created the binary of 'black vs white', 'pure vs impure'.

## **Towards a Mediterranean Novel: Home, Exile, and Language in Walid Nabhan's *Exodus of the Storks***

Suja Sawafta

Director of Arabic Studies, University of Miami

In 2013, Walid Nabhan, a twice displaced Palestinian Exile living in Malta and writing in Maltese, published his novel *L-Eżodu taċ-Ċikonji (The Exodus of the Storks)*, which subsequently won the Maltese National Prize for Literature in 2014 and the European Union Prize for Literature in 2017. As the only Semitic language of the European Union, Maltese, a creole of old North African Arabic and Italian, remains on the periphery as a minor language; the national union of Maltese writers have attempted to establish a national canon of literature for some decades to no avail. Thus, Nabhan's accomplishment as an award winner on both national and regional levels of European literature, specifically as a Palestinian writer who lives and works in Maltese, allows for a broader conversation to form surrounding the island-nation's role as a marginal/minor community and literary tradition, expanding it into—paradoxically—the optimal locale for the consideration for a broader discipline of pan-Mediterranean literature and studies. Aside from its contributions to field of Mediterranean literature, the novel illuminates upon a concrete reality of continuous displacement—specifically what it means to be twice displaced not just from the native land (in Nabhan's case: Palestine) but from one's native language (Arabic); acquiring what Edward Said calls a “permission to narrate” through Maltese as a language of refuge. This paper will consider Nabhan's literary success as a product of Arab displacement, noting upon the ways that exiled individuals contribute to a global societies while also looking at the experience of continuous displacement and alienation represented in the novel, in effort to reconcile and examine displacement in both its literary and lived manifestations.

## **Somewhere, Beyond the Sea: The Mediterranean and American Literature**

Courtney Watson

Radford University

By turns exotic, glamorous, and a place of mystery and intrigue, the Mediterranean has long been a source of fascination for American writers and their audiences. From F. Scott Fitzgerald's tantalizing descriptions of the Cote d'Azur to Ernest Hemingway's adventures throughout the region, the Mediterranean is a cornerstone of travel narratives by American writers. This region has also been essential to shaping the critical field of literary tourism, which is travel to destinations associated with famous writers, such as John Ruskin's Venice or Paul Bowles' Tangier. The practice of literary tourism is rooted in cultural exchange, and American texts set in the Mediterranean have proven to be particularly gripping to American readers as sources of historical, cultural, and artistic connection. In this paper, I will examine the role that the Mediterranean has played in American literature to create a deeper and richer understanding of the region and its people. Using Baudrillard's theory of simulacra and simulation, I will examine literary tourists' expectations of famous sites in the region in the context of travelers' actual lived experiences and understanding of sites' regional and cultural significance, as well as the commodification of these sites. I will also discuss the reasons for Americans' deep and abiding interest in the region and its culture.

## **Pathocenosis as a Literary Strategy: Ancient Mediterranean Schools in Novels by Youssef Ziedan and Esther Emran**

Brian Willems

Faculty of Humanities and Social Sciences, University of Split

Croatian-French medical historian Mirko Dražen Grmek developed the concept of *pathocenosis* to describe the way diseases develop. At the heart of his concept is how each disease depends on the "frequency and distribution of others diseases in the same population," as well as how the notion of a disease is actually an idea, meaning that symptoms might be linked to a disease in one age, while interpreters from another age might see the same symptoms as indicators of a different disease (as seen in the question of when did HIV/AIDS first appear?). This presentation takes *pathocenosis* as a literary strategy, but not as a strategy of interpretation as much as a strategy of writing itself. Three literary examples are used. Wilbur Smith's *River God* (1993) is taken to represent the first characteristic of *pathocenosis* (seeing diseases in the context of other coeval diseases), while it ignores the second aspect (disease as an idea). Esther Erman's *Rebecca from Solerno* (2022) is read as an intermediate text, in which both aspects of *pathocenosis* are hinted at, but are not made central to the text. Youssef Ziedan's *Azazeel* (2008) is then seen as an exemplary text of the second characteristic of *pathocenosis*. Ziedan's book is then used to see if this literary strategy has a particular Mediterranean aspect to it, though a comparison with the work of Fernand Braudel and Inoslav Bešker.

## **Staying Awake - Vulnerable and Voiceless in the ‘Dreamland of Greener Pastures’**

Richard Osei Bonsu

OMANIAE – Organization for Migrant and Non Immigrant for African Education  
Affiliate University: Center for Migration Studies, University of Ghana

Every day, hundreds of unaccountable African youth are confidently tricked into modern day slavery through irregular migration in the wake of labour. The majority have been sent to Italy, Spain, Netherlands, Israel through the desert crossing the Mediterranean sea by the human smugglers and traffickers while others were misled to Kuwait, Qatar, Saudi Arabia and Lebanon in search for work. The trend of these irregular migration represents one of the biggest humanitarian tragedies, rendering most African youths who were intellectuals and vision holders to be hopeless and vulnerable within the scope living as undocumented migrants and slaves for which they constitute the greater work force of their nation. Twenty-first century promises to be a new age of migration. African migrants will risk all certain to death to reach Europe, their dreamland of greener pastures ‘the land of Paradise’, eighty percent (80%) will be confronted with death while the twenty percent (20%) do make it but are soon confronted with shattered dreams and unattainable expectations while most African migrants are marginalized and maltreated under what we call black jobs. These brain-drains have been a major challenge to both African and European governments on the growing negative effect of the 80% undocumented African migrants being displaced while the gap between documented and undocumented migrants keep growing by 90% yearly, exception of those who survived the deadly voyage. African migrants face various degrees of inhumane treatment when caught up by the law as illegal immigrants which create adverse conditions resulting in mentally, physiologically and emotional trauma before being forced to return to their country of origin. The number of refugees in need of resettlement in the world is estimated to surpass 1.44 million people in 2020, with Syrians currently representing 40% of refugees in need of resettlement. In late 2015, the Canadian government made a commitment to resettle 25,000 Syrian refugees and, since then, there has been abundant research analyzing the large-scale resettlement process, its successes, limitations, and lessons for future policymaking and host communities.

## **The Mediterranean Context of Ranko Marinkovic's Novella Collection *Hands* (1953): The Mediterranean Utopia and the Cyclicity of Violent History – A Fractal Reading**

Victoria Vestic

Faculty of Humanities and Social Sciences, Split

According to Brčić Kuljiš's, Zelić's and Kukoč's interpretations of Camus, Hegel and German politologist Henning Ottmann, the Mediterranean can be seen as an "ahistorical", utopian construct that was formed and is being constantly "rebuilt" in opposition to structured, "historical" (Central and Northern) Europe, and especially Germany. According to Zelić's interpretation of Hegel, the sea in general, and the Mediterranean in particular, embody the dichotomies of *freedom/tyranny* and *utopia/war*. These dichotomies are also arguably present in Marinkovic's *Hands* (1953), a collection of novellas, which, through the cyclicity of the Mediterranean utopia, depicts the cyclicity of violent history. Marinkovic deconstructs the Mediterranean utopia and associated Mediterranean (Dalmatian) stereotypes and builds a dichotomy perhaps most noticeable in his metaphor of the endlessly growing "Black Spot", which arguably represents the "reconciliation" of "dark" European history of violence (especially World War II) and the utopian "forgetfulness" of the Mediterranean basin. Building on Morana Čale's reading of the usage of point of view in Marinkovic's *Hands*, this paper discusses how Marinkovic uses point of view to deconstruct the seeming ahistoricity of the Mediterranean as the setting of his stories. The paper also analyses several overlaps of the literally cyclical (that is, circular shapes) and the metaphorically recurrent circular (i.e., the embrace in "The Embrace", the fight between hands in "Hands", two processions becoming one in conflict in "Carneval" or the "name in reverse" in "Benito Floda von Reltih") which are all reminiscent of Marinkovic's endless "Black Spot", and present a part of a growing (fractal) dichotomy surviving in Marinkovic's highly fragmented narrative(s).



## **A Mediterranean Mosaic: Embracing Planetaryity in Mediterranean Literatures**

Mourad El Fahli

The National School of Arts and Crafts of Rabat, Mohammed V University, Rabat, Morocco

This paper explores the concept of planetaryity within the realm of Mediterranean literatures, emphasizing the region's rich tapestry of diverse literary traditions and the ways in which they contribute to a collective embrace of planetaryity. By examining the interconnectedness, shared themes, and cross-cultural influences evident in Mediterranean literary works, this study aims to shed light on the role of literary narratives in fostering a sense of interconnectedness and global consciousness. Drawing on a wide range of literary examples from Mediterranean countries such as Italy, Spain, Greece, Turkey, and Morocco, I analyze the recurring motifs, narratives, and imagery that transcend national boundaries and reflect a shared Mediterranean identity and mosaic, examining how themes of migration, diaspora, cultural encounters, and historical legacies permeate Mediterranean literatures, highlighting the common threads that unite the diverse voices and experiences found within the region. Furthermore, the paper investigates the ways in which Mediterranean literatures engage with planetary concerns such as environmental sustainability, social justice, and human rights, exploring how authors from the region grapple with the impact of globalization, climate change, and geopolitical shifts on local communities, emphasizing the need for collective action and solidarity in addressing these global challenges. Moreover, the study explores the role of translation and transnational literary exchanges in fostering planetaryity within Mediterranean literatures, enabling cross-cultural dialogue, and facilitating the dissemination of ideas, and a common literary heritage.

## Traces of Mediterranean Circulations in Ancient Istria

Vesna Lalošević and Kristina Džin

Croatian Society for the Study of Antique Mosaics Zagreb / Institute of Social Sciences "Ivo Pilar"

Thanks to its favorable geostrategic position in antiquity, the Istrian peninsula was one of the waypoints towards the Apennine peninsula and Aquileia, an important administrative and commercial center, and ultimately towards Rome. The waterways of the Adriatic Sea that ran along the shores of Istria brought material as well as spiritual products of the Mediterranean peoples. Istria has interesting material finds, but also the remains of a spiritual culture that prove the permeation of different cultural products, which are found not only along the entire coast, but also in the interior of the peninsula. This work takes a closer look at the hitherto unexplored cases of the traces of the material culture of both Mediterranean peoples as well as finds that come from cultures outside the Mediterranean Basin, and tries to depict the ancient cultural landscape. The material remains result from archaeological research in the urban centers of the colonies of *Pola* and *Parentium*, belonging to centuriational agers with residential and production facilities, and necropolises. Archaeological material such as glass objects, amber jewelry, jet jewelry, spirituality, epigraphic inscriptions and stone sculpture are a reflection of communication in several directions in the area of Istria, a peninsula that summarizes, in a small space, the values of the material and spiritual culture of the Mediterranean, the Dinaric and Alpine regions, and the Apennine peninsula, as a link between east-west-north and south.

## **Mediterranean Entanglements: Islamicate Diplomatic and Intellectual Ventures in Early Modern Europe**

Achraf Guennouni Idrissi

Institute of English and American Studies at the University of Debrecen, Hungary

This paper shall explore the travelogues of two Muslim ambassadors of Andalusian descent to 17th-century Spain in light of the intellectual, historical, and cultural porosity which characterized the early modern Mediterranean world. It focuses on the intellectual and diplomatic output of Qasim al-Hajari and Ahmed Ibn Abdelwahab al-Ghassani to underscore how diplomacy enabled Muslim ambassadors to utilize local Islamicate epistemology and European historical precedents to make sense of the global transmutations which altered the fabric of social life, and drew on such experiences to construct a diplomatic practice endemic to the borderline condition of the Mediterranean as a cross-cultural context. last but not least, this paper aspires to shed light on how Moroccan Muslim ambassadors subjected European modernity to a critical assessment, the parallel intellectual overlap they had with European thinkers, and the Islamicate diplomatic ethics which eventuated from these Mediterranean engagements.

## **Small Dalmatian Places in the Chronicles of Miljenko Smoje and Ivan Raos**

Ivana Didzar and Josip Miletić

Faculty of Humanities and Social Sciences, University of Split; University of Zadar

This paper analyzes *Kronika o našem malom mistu* (1971) by Miljenko Smoje and the trilogy *Vječno žalosni smijeh* (1965) by Ivan Raos applying a comparative approach. The novels are discussed in the light of selected ideas from spatial sciences and Émile Durkheim's sociological theory. The analysis will show how the mentioned authors construct the so-called collective representations, thereby referring to space as a formative factor in the reconstruction of individual and social identity. While Smoje's novel (and the previously filmed TV series *Naše malo misto*, 1969–1971) provides a satirical social critique in addition to chronicling a small Dalmatian place and its inhabitants, Raos' trilogy, as announced in the subtitles, contains a chronicle of the childhood, boyhood and youth of a protagonist who moves from Dalmatian Hinterland ("zagorje") to the coast ("primorje"). Therefore, a special focus will be on the presentation of small Dalmatian/Mediterranean places and their specific topoi through the prism of personal and social chronicles.